

HERE BE

THE GATHE

RED COVNSAILES

OF SAINCTE

ISIDORE,

to informe man, howe he

shulde flee vices

and folowe

vertues.



¶ LONDINI in ædibus Thomæ
Bertheleti typis impress.

Cum priuilegio ad imprimen-
dum solum.

ANNO. M.D. XLIIII.

THE GREAT BRITISH

MUSEUM

OF NATURAL HISTORY

AND MINERALOGY

AND ANTHROPOLOGY

AND ETHNOGRAPHY

AND ZOOLOGY

AND AGRICULTURE

AND COMMERCE



AND GEOGRAPHY

AND METEOROLOGY

AND ASTRONOMY

AND COSMOGRAPHY

AND COSMOLOGY

GATHERED COYNSELS.

Consideration of man him selfe.



MAN know thy selfe,
know what thou art,
know thy beginning,
why thou were bozne,
vnto what vse o? end
thou were gotten, why thou were Eccl. 12.
made, of whose makynge thou
were made, to what thyng in this
woylde thou were fourmied: haue
minde of thy makynge, be suche
as thou were made, yea suche as
thy maker fo?mied the. Every day
renlake thine hert, every day exa=
mine thine herte: kepe thy soule
from synfull thoughte, leate not
foule thoughte ouerthowe thy
minde. Whan a shewde thought
toucheth the, consent not to it.
Kyl the serpent, whan he first ap=
pereth, treade downe the serpen=
tes

¶ ii

tes

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tes heade. Caste vnder foote the
beginnyng of euyl suggestion oz
stirryng to sinne. Amende synne
there, where it is knowen. In the
beginnyng withstande a shrewde
thoughte, and thou shalt escape
well the remenaunt.

Against lechery.

Gal. 5. **B**e thou not defowled with a:
ny vncleannesse, be thou not
spotted through any foule luste:
Leate lecherie growe no moze in
the, Chastitei toyneth a manne to
god. To chastitei is behyght the
kyngdome of heauen. If thou
pet fele the stirryng of thy fleshe,
if thou be touched with prickyn-
ges of thy fleshe, if thou pet be
stirred with the suggestiō of lust,
if the mynde of lechery pet tickle
thy wyll, if thy fleshe pet fighte
againste the, if lechery pet tempt
teeth

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teth the, if luste yet styeth the to sinne: sette befoze the, the mynde of deathe, put befoze the, the day of thy deathe, set befoze thyn eien the ende of thy life, put befoze the the strapte dome that is to come, put befoze the, the hard turmentes that been to come, sette befoze the, the euerlastyng fyre of Hell, put befoze the the horrible petnes of Hell.

Busines in praiet.

Pray with weppynge continu- The. 8.
ally, pray busily, beseeche god daye and nyghte: Mourne and sorowe euer for synne. Arise in the nyghte to prayer, lette prayer be to the a continuall armour.

This is the fyrst vertue against temptacion. Diuels ben ouercom by prayer: prayer auayllethe agaynst all euels.

A iij

Fa-

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Fastyng and abstinence.

Chastise thy body by fastyng,
by Abstynence, and by scar-
fenesse: thou mayest not ouer-
come temptacions in therr hyghe
heate, but if thou be learned to
faste. Thorough meate forloth
groweth luste, Plentie of meates
stereth men to lechery: but by fa-
styng, luste is restreyned, by fa-
styng lechery is ouercome.

Drynkyng.

Drinke forloth is instrument
of lechery. Fyre by castyng
to of wodde, increaseth more and
more, the more matter is in the
fyre, the more is the flame.

The syght.

Thyu eien ben the fyrst dartis
of luste. Sichte is desyre of
womanne, mynde is caughte by
Psal. 118. the eien. Withdrawe thyne eien
from

from wantonnes: sette theim not
in the beauntie of flesshe. Beholpe
not a woman for to desyre her.

Do alwaie the cause of synnyng. Eccel. 25.

Lape besydes the. the matter of
trespassyng. If thou wylte bee
sure from lechery, be thou disce-
uered from woman in bodye and
in spght.

Felowschip of women.

If thou bee departed in bodye
from women. thou shalt falle
from the enterit of synne. If thou
spete besydes a serpent, thou shalt
not longe be unhurte. If thou be
longe afoze a fyre, although thou
were made of iron, somtyme thou
shalt melte. If thou abyde ryght
mygh peryll, thou shalt not long
be sek: oft tymes leasure hath
ouercome, whome wyl myghte
not.

Lecherþ ouertourneth soone a
man geuen to idelnesse. Lust
byenneth greuouesly; whome she
fyndeth ydel. Luste geueth place
to trauayle, to warke, to busines,
and to labour. Therfore beware
of ydolnes, spende thy good in la
bour, vse some maner of busines,
seke vnto the a profitable woꝛke:
wher vpon the intent of thy soule
may be set.

Redyng of holy scripture.
Give the muche to readdyng
take hede in meditation of
scripture, busy the in the lawe of
god, haue a custonable vse in di
uine booke. readdyng declareth
trewely, what thou shalt shonne.
Readdyng sheweth, what thou
oughtest to drede. Readdyng tel
leth whether thou goest. Forre
dyng

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Opyng wytte and vnderstandyng
increaseth. Thou shalt muche
profyt in readyng, if thou dooe
as thou redest.

Mekenesse.

BE thou meke, be thou groun-
ded in mekenesse, be thou
least and lowest of all. By meke-
nesse make thy selfe leaste. Set
thy self tofoze no man. Want not
thy self, bozt not thy self wanton-
ly. Stretch not forth thy wynges
of pryde. So muche thou shalt
bee the moze precious afore god,
that thou setteste lyttell pryce by
thy selfe. Beare therfoze shame-
fastenesse in chere, by myndyng
of thy defaultes. For shame of thy
syn be dysmayned to loke proudly.
Walke with a lowe chere, with a
meke mouth, and a sadde visage.
In hyghe woꝛshyppe haue great

A. v.

meke.

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mekenesse. Althoughe thou bee
hyghe of power, restreynne hygh-
nes in thy selfe. Let not worldly
make the pꝛowde. The hygher
thou art in dignitie, the lower by
mekenesse make thou the.

Syckenesse and disease.

BE not sorꝛy in thy diseases. In
thy syckenesse thanke thou
god. Be busye rather to bee
hoole in thy soule, than in bodye.
If prosperitie come, be thou not
pꝛowde: if aduersitie falle, be thou
not heauy. Knowe thy selfe, that
god hath pꝛoued the in sorow,
foꝛ thou shuldest not be pꝛowde.
Be even therfoꝛe in all thynges.
Foꝛ ioye ne foꝛ sorow, chaunge
neuer thy mynde. Understande
wel, there is nothyng, but it may
falle as god wyl. And if those
thynges be thoughte on befoꝛe,
they

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thes ben the easier when they fall.
And what so euer therfoze hap-
peth, suffer it mekely with fre wil.

Sufferaunce.

Be more redy to suffre disease
than to dooe it. Be patient,
bee meke, be softe, be butte. keepe
pacience in all thynges: keepe
softenesse: keepe mekenesse. Set
befoze a sharpe worde, the shielde
of Sufferaunce. Thoughe any
man styre the to wyathe, thoughe
he whet the, though he blame the,
though he repzeue the, though he
chyde the, thoughe he do wronge
to the: bee thou still, holde thy
peace, sette not therby, speake not
a worde, strue not there ageynst,
by splence thou shalt the sooner
ouercome. Lerne at Chyiste man-
lynesse, take heede at Chyiste, and
be not heaty: he suffryng wron-
ges

Mat. 26.
Luc. 22.

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ges left to be ensauple, he was
bobbed and buffeted, spitt vpon,
and scorned, nayled hande and
foote, crowned with thornes, dam-
pned to the crosse, and euer more
helde his peace.

Wherefore what disease that falle
lethe to the, wyttre it well, it com-
meth to the for synne and for thy
best. And so temper thy disease
by consideration of rightousnes.
And thou shalt suffre it the light-
lyer, if thou take hede, wherefore
it cometh.

Loue peace.

Loue peace without fourthe,
Loue peace within forth, kepe
peace with all men, withholde all
men in myldenes, beclyppe Cha-
ritie. Drowe more thy self to loue
the to be loued. Make peace ther
hate is. Haue stablenes of mynde
Haue

C O V N S E L S.

Haue goodnesse of wyll. Be redy
in good desire. Speake gladly Eccl. 28.
to al men: flee chiding. Beware
of stryfes. Do away the occasion
of strife, despise strife, and lye
alwaye in peace, strue not in a
ny wyse.

Compassion.

BE not glad vpon the death of Eccl. 8.
thyn ennemie, least parauen-
ture vpon the, fal the same, least
god turne his wyath from him to
the. For who so euer ioleth in the
fall of his ennemie, he shal soone
fal in the same. Be glad to so: oth
vppon hym that is diseased. In
other mens misseales be not harde
herted: and for other mens mys-
cheues moune as thine owne.

Folowyng of goodnesse.

In all thy businesse, in al lthy
warkes, in all thy liuyng so-
lowe

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folow good men, folow holy men,
haue before thine eten the ensam-
ple of saintes, take hede to worke
wel after the vertues of holy me,
lerne to liue wel by the teachyng
of ryghtuousnesse.

Despying of praisynge.

Despise thou praisynge, che-
rissynge and fauour of peo-
ple. Studie rather to be good,
than to seme good. Take none
hede who prayseth the, or who dis-
prayseth the, lest praisynge de-
ceiue the, or blamyng leate the.
If thou set naught by praisynge,
lightely thou shalte sette besydes
the blamyng. Therfore suppose
not thy selfe good, though thou
be holde good in other mens ton-
ges, aske thine owne conscience,
deme thy selfe by thin own dome,
& not by other mens speche, but
in

C O U N S E L S.

In thine owne minde inserche thy selfe. There may no man knowe better what thou arte, then thou that knowest thy selfe. What p^{ro}-
fyteth the, sythen thou arte wyc-
ked, to be holde good.

Honest conuersacion.

Flethou simulacion, feine not
holinesse in darke clothyng,
Such as thou woldest ben hold.
Suche be thou in dede. Shewe thy
p^{ro}fession in liuyng and not in
tokens. In clothyng, and in go-
yng, haue with the simplenesse:
in thy gate and in thy mouyng
cleannes, in thy bearing sadnesse,
in thy walkyng honestie, nothing
of vilany, nothyng of vnclean-
nesse, nothyng of wildenesse.
Be ware in thy gouernance, that
there appere nothyng of beastly-
nesse. Give not to other cause for
to

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to scoine the, gyue thou not to a
ny man cause to backbite the.

Good felowshippe.

Nu. 16.

Shone euill men, bewate of wick-
ked men, fle shrewes, dele not
with brothels, fle the companies
of those men, whiche ben euer re-
dy to byces. Joyne the to good
men: Desire the felowshippe of
discrete men: Seke the company
of vertuous men. Who so gothe
with wise men, he shall be wise: &
who so draweth to fooles, shal be
lyke to them. For lyke to lyke
wonne to be ioyned.

The heryng.

Ecd. 28.

Shutte thine eares, that thou
shere none euill: Forake vni-
chast speches. Fle vnhonest wo-
des. For a batne word sone defoul-
leth the soule: & that that is light
done, that is gladdely herde lones

The

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The mouthe.

Leat nothyng passe out of thy
 mouthe, that myght let ver-
 tue. Let the sounne of thy voyce
 bzeake fourth nothyng, but that
 nedeth. Let that pzocede frome
 thy lyppes, that fouleth not the
 eares of the hearers. Vaine woꝝd
 is token of a void cōscience. The
 tongne of man sheweth his ma-
 ners: and suche as the woꝝde is
 suche is the soule. For the mouth
 speketh of abundance of the hert.
 Refrayne thy tongue frome euill
 speache and idell. For an idell
 woꝝd shal not passe unpunished.
 who soo wyl not refrayne his
 tongue from idel woꝝdes, he shal
 fall lyghtly into sinfull woꝝdes.
 Let thy woꝝd be without repꝛese.
 Let it be pzofitable to the helpe of
 the herers. Besy the not to speke
 that

Mat. 12.
 Luc. 6.

B

that that liketh, but that that needeth. Take hede what thou speakest, and what thou speakest not. And both in speaking & not speaking be right wel ware, take good aduise what thou saist: lest thou maist not cal again, that thou saidst. Fle thou the chāces of tonge. Let not thy tonge lese the. Haue evermore sylence to thy friende. Speke whē time is, be stil when time is. Speke thou not ere thou here. Let asking open thy mouth.

Agaynst the synne of
backebytting.

Backebyte not the synner, but be soꝝ foꝝ him. Kyt from thy tonge the synne of backebytting. Here not an other mans life. De foule not thy mouthe with an othermans syn. That thou backbyttest in an other, dreade it in thy selfe.

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self. When thou blamest an other
repente thine owne sinnes. If
thou wilt backbite, thynke on
thin own sins. Loke not on other
meng defautes, but se thin owne.
Thou shalt neuer backbite if thou
wel beholde thy self. Here no back
biters: Listen not to tale tellers.
For like guilty ben the backbiters
and the herers. Desire not to wit
that þe pertaineth not to the. That
that men speake betwene theim
selfe, busy the not to knowe. Aske
thou neuer what any man spea-
keth, saith, or doeth: be not to bu-
sy, leaue businesse that pertaineth
not to the. By as gret businesse a-
mend thine own sins, by how mu-
che thou beholdest other mennes.

Of lyinge.

Flee businesse al maner of lying, Eccl. 7.
and neyther by happe, nor
by

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by auisemente saie thou not false.
Sapi. 1. The mouth forsoth that lieth, fle-
 ith the soule. Therfoze flee disceit,
 Aduoide lypnge, beware of false-
 nesse, speake clenly, be trewe of
 woꝛde, Decelue no man in lypng,
 ne byyng no man to miswenyng.
 Speake not one thyng and do
 an other. Say not one thyng and
 meane an other.

Of swear yng.

Iac. 5. **P**Ut fro the swear yng, Do a-
 way the vse of swear yng. It
 is perillous sothely for to swere.
 For ofte swear ynge maketh cu-
Eccl. 23. stome of swear yng. And a man.
 muche swear yng, Shall be fulfyl-
 led with wickednesse, & the plage
 Shall not departe from his house.
 Trouthe nedethe none othe. A
 feithfull speche holdeth the place
 of sacramente: as who saythe, a
 faith-

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faithfull woꝝde is as muche as
all the swearyng of the woꝝlde.

A vowe made.

DO the good that thou haste
behote. Be not light in woꝝd
and harde in dede. Thou shalt be
muche giltye to god, if thou yelde
not that thou hast abowed. They
displeasen god, that fulfyll not
their bowes. They ben accomp-
ted among heathen men, that per-
forme not their bowes. I say not
bowes that ben euyl, but good.
For if thou through thy foly hast
made a fonde bowe: through the
dome of a discrete man be it wyse-
ly-tourned into good.

Deut. 23.

Eccl. 5.

Baruc. 6.

To god al thyng is open.

SEY not one euyl woꝝd in thine
herte. An euil woꝝde may not
be hyd in silence, that thou doest
oꝝ saiest withyn thy selfe. Beleue

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thou

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thou that it is open before god.
 Sapi. 1. If men ben stil, beastes speaken.
 Therfore fle sin, as though thou
 mightest not kepe it priuie. Sin
 thou there, where thou knowest
 god is not. There is no thing hid
 fro god, thou shalt be found guilty
 in the iugemētes of god, though
 thou be hidde to mens iudgementes.
 Psal. 7. For he beholdeth the herte,
 Rom. 8 that is withinfoth. He seeth and
 Apoc. 2. knoweth, that man him selfe knoweth not.
 Turne thye counsaile
 and thy warke euermore to god.
 In euery dede aske goddis helpe.
 Direct all thynges to gods grace,
 and to goddes gifte. Truste not
 in thine owne desertes: in thyne
 owne vertue presume nothyng.

Good conscience.

There make no man flee from
 him self: & thoughe an open
 fame

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fame harme the not, yet thin own
conscience dampneth the. for ther
is noo payne greater then pry-
kyng of conscience. If thou wilt
neuer be sorow, lyue well. A sicker
cōscience suffreth easily heuinesse.
A good liuer is euermore in tope:
the cōscience of a sinful man is e-
uermore in peine. A guilty soule is
neuer more sicker. Noether wound
ne deathe shall feare the, if thou
liue well and trewely.

Hide vertue.

If thou wylt multiply thy ver-
tues, shewe theim not. By thy
wyl, hide thy vertues pryuplye
for drede of pryde and vayne glo-
rie. Flee to be sene, and then thou
deseruest mede. That thou maist
lese by shewynge, kepe it by hy-
dynge.

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Con:

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Confession.

Shewe the synnes of thyn heart,
make open thy shrewd thoughtes.
A sin shewed is sone healed: a
defaut forsoth hyd, is made more
syn, by silence it encreaseth more
and more. Trewely than it beho-
ueth to shewe it well to amend it.

Fore thinkyng.

Be thy nke the long before the
dede: Musse the longe before
the warke. That thou wilt doe,
inscrche it longe, proue it longe;
and so do it, when thou hast long
bethought the. Do than as thou
hast proued, in thynges that ben
certayne. Of well doyng tary not
ne put it not ouer till to morowe.
In good thynges taryng har-
meth, and letterth tho thynges that
ben nedefull.

Wise.

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wisedome.

There is no thing better than
wysedome, nothyng better
than connyng, nothyng lustyer
than knowlage: nothyng worse
than leudnes. It is an high con-
nyng to knowe what thou shalte
flee: and it is an highe wretched-
nesse, not to knowe whither thou
goest. Therfore loue wysedome,
and it shalbe shewed to the: go to
it, and it shall come to the, be busy
there about, and it shal lerne the.

Teachyng.

Learne that thou canste not,
leste thou be found an vnpro-
fitable techer, the good that thou
hast harde, say it: the good that
thou hast learned, teache it. The
more that is pouer, the more it wax-
eth: but yet let dedes go befo: the
worde. The whiche thou shewest

B.b. with

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with thy mouth, fulfille it with
warke: that thou techeſt by woꝝ=
des, ſhewe it in enſauple. For if
thou teache and do it, than ſhalte
thou be holde glorious. In thy
teching kepe the from mans prai=
ſing. So inform other, that thou
keepe thy ſelfe. So teache, that
thou leeſe not the grace of meke=
neſſe. Beware, leſt while thou rei=
ſiſte other by teachyng, thou fall
not thy ſelf by praiſing. Whē thou
techeſt, uſe not darknes of woꝝ=
des: ſaie ſo that thou bee vnder=
ſtanden. The dyuerſitie of per=
ſons is to be ſeen: And whan and
howe thou techeſt, bee aduiſed.
Speake cōmon thinges to al mē:
And to few men ſhew that is hid.
Be not aſhamed to ſpeake, that
thou canſte welle defende, that
thou wanteſt of cōunninge, aſke
of

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of other men. By cunnyng truely
shewed, hid thynges ben opened,
and harde thynges made lyghte.

Curiositie.

BE not busy to knowe: that is
hid, couette not to know. In
disputing do away strife: do awei
frowardnesse, and assent soone to
trowth. Say not against rightu-
ousnesse. Strive not to avoide
that is righte. Loue moze to here
thā to say. Here in the beginning,
and speake last of al, the last spech
is better then the firste.

Obedience.

Worshipp every man for the
merite of holynesse. After
their worthinesse geue to euery
man worship. Suppose not thy
self even to thy soueraigne. Giue
obeisance to thine elders. Serue
their biddinges: bowe to their au-
thoritie:

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to witte: folowe theyr will. Obey
to al men in good byddynge: yet
so obey the to man, that thou of-
fend not the will of god. Therfore
fulfyl meekely the charges that
thou hast take vpon the, be obe-
dient to goddes ordinance: be not
hardy to do against his will. Dis-
pose all thynges not with a stur-
dy, but with an easye herte. Be-
ware of worshippes, whiche thou
maiste not haue withoute sinne.

Soueraintie.

Blessy the rather to be loued of
thy subiectes then to be drad.
Let thy subiectes rather worship
and serue the for loue, than for
dredde or for nede. Quite the such
to thy subiectes, & thou be more
loued than dradde. With a soue-
raign goodnesse gouerne thy sub-
iectes. Be not feareful to thy sub-
iectes:

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teetes: be such lord to them, that
they be glad to serue the. Both in
punishyng and cherishyng, kepe
a meane: be not to straitte, ne foze-
giue not to soone. Kepe maner in
al thy warke. It longeth to a wise
man to measure al thynges, lest
of good be made euill. Beholde
certainely, what is couenable for
the time, where, when, howe, and
wherfoze thou biddest any thyng
to be done. That thou wolt to be
dune to the, do thou to an other.
Be suche to other men, as thou
desirest other men to be to the.
Hinder no mā with thy witnesse.
Do no man harme, lest thou suf-
fer the same. Kepe mālinesse, kepe
rightousnesse, defend no man a-
gainste trouthe. When thou de-
mest, be he poore, be he ryche, be-
holde the cause & not the persone.
Kepe

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Kepe trouthe in al thynges. Syt
neuer in dome without mercy. Be
as meke in others mens defautes
as in thyn owne. So deme other
men, as thou desirest to be demed
thyn selfe. While thou arte merci-
full in other mens gilt, thou hast
mercy on thy selfe. The dome that
thou puttest vpon an other, thou
shalt beate thy self. In what me-
sure that thou measureste, shalbe
measured to the. Deme no man
by suspicion: sytste proue and so
deme. In domes reserue the sen-
tence to goddes iudgement. And
that that thou knoweste, to thine
owne dome: and that that thou
knowest not, to goddes dome.

Despite of the world.

If thou wylte be in reste, desire
nothyng of the worlde. Thou
shalte haue rest of soule, if thou
put

Mat. 7.

Mar. 4.

COVNSELS.

putte fro the, the businesse of the
worlde. Cast fro the al that inate
let a good purpose, be measured
to the world, and the world to the
as though thou wer ded. Behold
not the gloꝝ of this world. Set
not by that while thou liuest, that
thou maist not haue whē thou art
dead. What so euer thou geuest,
geue it with a good wil. Do mer-
cie withoute gyfte : geue almes
without heauines. The good wil
is moꝛe than that is geuen. That
that is geuen with good wil, that
god accepteth: but he that geueth
with heuines, Al lese his mede.
There is no mercy, where is no
good will. Do nothinge foꝛ pꝛai-
syng, nothyng foꝛ worldly opini-
on, but onely foꝛ life everlasting.

Amen.

FINIS.

Eccl. 35.
2. Cor. 9.